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Memoir of the LANGUAGE, MANNERS *and* CUSTOMS *of an Anglo-Saxon Colony ſettled in the Baronies of* FORTH *and* BARGIE, *in the County of* WEXFORD, IRELAND, *in* 1167, 1168 *and* 1169.

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Read Dec. 27, 1788.

THE baronies of Bargie and Forth are ſituated at the ſouthern extremity of the county of Wexford, and, together, contain about ſixty ſquare Iriſh miles. They lie due eaſt from Cardiganſhire, in Wales; the ſhortneſs of the paſſage cauſed a frequent intercourſe between the Iriſh and the Britons from the earlieſt account of their hiſtory.

IN the year 1167 Dermod, King of Leinſter, was a powerful prince; the errors of his civil government, the oppreſſion of his ſubjects,

ſubjects, and the tyranny he exerciſed over his nobility, cauſed a total defection in them and the people. His kinſmen, friends, ſervants and followers, had all been prevailed on to forſake him.

In 1168 the diſtreſſed king repaired to England, to ſolicit the aſſiſtance of King Henry; telling him he was become an exile by the treachery of his vaſſals, and beſeeching him to give him aid, whereby he might be reſtored to his inheritance, which if it ſhould pleaſe him to grant, he would acknowledge him to be his lord, and ſerve him during his life.

King Henry, moved with compaſſion, promiſed him aid, and deſired him to remain at Briſtol until he ſhould hear further from him. Dermod, after ſtaying there one month, and hearing nothing from the king, weary of delay, he applied to Richard Earl of Strigul, commonly called Strongbow, promiſing that if he would aſſiſt him he would give him his daughter to wife, and with her the whole kingdom of Leinſter. The Earl excuſed himſelf, unleſs King Henry would give his conſent.

In the mean time Dermod applied to the princes of Wales, and Richard Fitz-Godobert accompanied him, but with ſo ſmall a body of men, they were of no uſe, and they ſoon returned home.

Dermod finding his ſubjects ſtill held out againſt him, cauſed proclamation to be made in Wales, offering large recompenſe in lands,

lands, money and cattle to ſuch as would give him aid. Immediately men of all ſorts, and from divers places, prepared themſelves to embark for Ireland, under the command of Fitz-Stephen, who had lately been enlarged from priſon by the mediation of Dermod with Rice, a king in Wales. This little army conſiſted of about three hundred horſemen and foot.

WITH this ſmall body Dermod did wonders, and being grown proud with victory, gave great diſcontent to the Engliſh, many of whom returned home, But in the year following (1169) Earl Richard ſent Raymond Le Groſs to Dermod's aſſiſtance, with a ſmall ſuite, promiſing to follow with a conſiderable army. Accordingly, in 1170, the Earl arrived at Waterford with ſixteen hundred ſoldiers.

THIS conſiderable reinforcement enabled Dermod not only to ſuppreſs his rebellious ſubjects, but alſo to make war on the neighbouring princes. Peace being once reſtored, Dermod made good his promiſes, and the part of the country we are now deſcribing was parcelled out to the Britiſh ſoldiers, who have remained in quiet poſſeſſion of their atchievements unto this day.

THIS colony have preſerved their ancient manners, cuſtoms and language; and fully occupying every inch of ground, the natives could never obtain a re-eſtabliſhment therein. As population encreaſed, ſome of the Engliſh have been obliged to remove into the neighbouring baronies within theſe fifty years, and by an intercourſe with the Iriſh, the language of theſe emigrants

grants became corrupted, and theſe, by their connections with their kindred remaining in the baronies of Bargie and Forth, have in ſome meaſure introduced this corrupted dialect there. The town of Wexford is the market to which this colony reſorted to diſpoſe of the produce of their farms, and in this market all things are bought and ſold in the modern Engliſh dialect; this alſo is another cauſe of the decline of the language of the coloniſts, but not one word of Iriſh is underſtood or ſpoken in theſe two baronies; ſtill they preſerve many words and phraſes of their original language, and ſome original ſongs, which having been committed to writing, will exiſt as long as the people.

WERE there no hiſtorical documents to aſcertain the arrival and eſtabliſhment of this colony, the language ſpoken by them would be a ſufficient teſtimony. "Language," ſays Dr. Johnſon, "is the pedigree of nations; there is no tracing the connections "of ancient nations but by language *." And the learned Dr. Prieſtley informs us "that the language of a people is a "great guide to an hiſtorian, both *in tracing their origin*, and "in diſcovering the ſtate of many other important circumſtances "belonging to them. Of all cuſtoms and habits (adds the "Doctor) that of ſpeech being the moſt frequently exerciſed, is "the moſt confirmed, and leaſt liable to change. Colonies, "therefore, will always ſpeak the language of their mother "country, unleſs ſome event produce a freer intercourſe with "people who ſpeak another language; and even the *proportion* "of that foreign intercourſe may in ſome meaſure be eſtimated

* BOSWELL'S *Journal of a Tour to the Hebrides.*

"by

" by the *degree* of corruption of the language *." To theſe authorities we will add a few more of equal weight: " cognitio " linguarum gentium *ortum* & *proſapiam* docet, indicatque, ut et " ſolum et genus vitæ mutaverint monſtrat †." This author goes ſo far as to ſay, that language is to be preferred even to the annals of remote times, to prove the origin of a people, particularly of an emigrating people, ſuch as the Scythian anceſtors of the Iriſh are known to have been: " Veſtigia migrationum " gentium quibuſlibet faſtis certius prodit," or as he more ſtrongly expreſſes it in his own language, " ſom nationers flyt- " toringar är, ofta lemnar säkrare underrättelſer, än alla ſagor " och hiſtorier." " Linguarum cognatio cognationis gentium " præcipuum, certioſimumque argumentum eſt ‡."

On theſe great authorities we reſt, to prove that the ancient hiſtory of the primitive inhabitants of this iſland is founded in truth; for if they had not had an intercourſe in former days with the Phœnicians, Egyptians and Perſians, how is it poſſible ſo many hundreds of words, ſo many idioms of ſpeech, ſo many technical terms in the arts of thoſe ages, could have been introduced into the old Iriſh dialect? terms not to be met with in the dialect of any other northern or weſtern nation. What people, the Egyptians and Iriſh excepted, named the harp or muſic orjnj. ouini. Iriſh Aine. i. e. Oirfideadh, i. e. muſic, a muſical

* *Lectures on Hiſtory and General Policy*, Part. ii. Lect. viii.

† The very learned Ihre in his *Lexicon Lapponicum*, Pref. p. xxxiii.

‡ Sheringham.

inſtrument; oirphideadh or oirfideadh expreſſes the action of playing. What people in the world, the Orientaliſts and the Iriſh excepted, call the copy of a book the *ſon of a book*, and echo the *daughter of a voice?* With what northern nation, the Iriſh excepted, can the Oriental names of the tools and implements of the ſtone-cutter, the carpenter, the ſhip-builder, the weaver, be found? And with what people, the old Iriſh and Egyptians excepted, does the word *Ogham* ſignify a book, and the name of *Hercules* or *Mercury* * ? Of theſe we propoſe to treat more

* Copt. oughjam. Liber. KIRCHER. and WOIDE.

Copt. ghjam, and with the article, oughjam, Hercules, Ermes, Mercury. The very name Ermes lies concealed in the Iriſh compound *Ed-airmes*, i. e. the root, or art of invention. In Arabic يجاطرام yejedaram. And we might add, in what part of the globe, Egypt, Ireland and Scotland excepted, were prieſts or holy perſons denominated Culdes or Caldes. Copt. Kaldes. Sanctitas. KIRCHER. 226 —Copt. ouab ſanctus. Copt. efouab ſacerdos, whence the Iriſh *eaſcab*, a biſhop. To theſe we may add ſix hundred others, of which in their proper place: But the moſt ſtriking inſtance of the intercourſe of the Hiberno-Scythians with the Ægyptians and Phœnicians, is the præfixes to ſurnames, O, Ua and Mac; the former denoting the eldeſt of the family, the ſecond being a general name for the ſon. O, ſtirps, familia; hence, O Siris. (Kircher. Ling. Ægypt. reſti). Mac, uac filius. (Woide) —ابو Arabicè, major natus (Georgius Cedrenus). Thus the Iriſh uſe either O or Ua; as Ua Con Cobhar, Anglicè O Coner, &c. &c. Again, Cubhar is the Arabic كبر Kubeer, major. major natus. So the name Cormac is the Arabic كريم Kuremac of the ſame meaning, major, maximus. nobilis. Chineſe heu. familia. nomen proprium unius familiæ Auguſtæ. LUCIAN tells us that the Celts named Hercules Ogmios, in their vernacular tongue—verum enimverò nomen illud (Ὄγμιος) (ſi quid me ſapiat conjectura) ortu, *Phœniceum* eſt. formatione Græcum: atque ſolummodò uſu, Celticum. (Dickinſon Faſiculus. 1. de Hercule Ægyptio. p. 45. —nam *Og*, philoſophus ſonat, idem,

more at large in a memoir on the *Ogham*, and from Iriſh documents ſhew the origin of alphabetical writing, which the Hiberno-Scythians muſt have learnt from the Egyptians, before their deſcent to the Mediterranean, to Spain, and thence to the Britannic iſlands.

To return to our coloniſts. When we were firſt acquainted with this colony, a few of both ſexes wore the ancient dreſs: That of the man was a ſhort coat, waiſtcoat, and trunk breeches, with a round hat and narrow brim; that of the woman was a ſhort jacket, a petticoat bordered at bottom with one, two or three rows of ribband or tape of a different colour. We have ſeen one, whoſe jacket was of ſuperfine woollen cloth, of a dark brown colour, edged with a narrow ſilver lace. The dreſs of the head was a kircher.

THE names of the old coloniſts are Hore, Cod, Stafford, Whitty, Roſſiter, Sinnot, Murphy, Stephen, Quiney, &c. The

idem, p. 29. Or with what people, the Egyptians and Iriſh excepted, did *Seach nab* ſignify the writing prieſt, he who was ſkilled in the ſacred writing. Antiquum nomen Ægyptiacum Græca ἱερογραμματέως reſpondens videtur fuiſſe Copt. Sach. quomodo in uerſione librorum Scripturæ Copticæ ſemper redditur γραμματεύς Scriba. Scripturæ peritus. Lingua Ægyptiorum nabat deſignatur νάμω, i. e. ſapiens, intellectu pollens, indé Sach-nebat, the writing prieſt. (Jubloniſki Panth. Ægypt. Prolegom. xciv.—xcvi.) Or with what people, the above excepted, does *ſhearr* ſignify a ſon, as in Sein-ſior or Sin-ſhior, the eldeſt born. Sear-eac, a colt, i. e. ſon of a horſe, which are evidently the ϢΗΡΙ Sheri (filius) of the Ægyptians (KIRCHER. WOIDE.); whence ſhin-ſhior or ſhean-ſhior, the eldeſt born, ſignifies alſo the preſbytery, by which it would ſeem that the eldeſt born was dedicated to the church.

 gentlemen

gentlemen who now inhabit the country are moſtly deſcended from the officers and ſoldiers of Cromwell's and King William's army, viz. Hervey, Nun, Edwards, Hughes, Palliſer, &c.

THE people of theſe baronies live well, are induſtrious, cleanly, and of good morals; the pooreſt farmer eats meat twice a week, and the table of the wealthy farmer is daily covered with beef, mutton or fowl. The beverage is home-brewed ale and beer, of an excellent flavour and colour. The houſes of the pooreſt are well built and well thatched; all have out-offices for cattle, fowls, carts or cars. The people are well clothed, are ſtrong and laborious. The women do all manner of ruſtic work, ploughing excepted; they receive equal wages with the men.

IN this delightful ſpot the greateſt harmony ſubſiſts between the landlord and the farmer; and it is common to meet the tenant at the landlord's table. Such is their averſion to idleneſs, that if a beggar is met in theſe baronies he is immediately handed from houſe to houſe until he is out of the barony.

THE profeſſed religion here is the Roman Catholic; there are about one hundred to one Proteſtant.

MARRIAGE is ſolemnized much in the ſame manner as with the Iriſh. The relations and friends bring a profuſion of viands of all kinds, and feaſting and dancing continues all the night; the bride ſits veiled at the head of the table, unleſs called out to dance, when the chair is filled by one of the bride-maids. At every marriage an apple is cut into ſmall pieces, and thrown among the croud; a cuſtom they brought from England, but the origin of it had not deſcended with it.

THE

THE produce of the ſoil in theſe baronies is great *, the whole is under tillage, and near the ſea-ſhore they manure with the ſea-weed twice a year, and in the memory of the oldeſt man the ground has never been fallowed, but a plentiful crop obtained every year. The pariſh of Carne contains five hundred acres, all or moſtly under tillage; this pariſh pays 100l. a year for tithes to the rector. The church-land of Carne contains ſixty acres, of which forty are plowed, and pays to the rector 14l. 14s. and to the landlord 90l. a year.

FUEL is ſcarce in this diſtrict; the chief firing is furze, planted on the tops of all the dikes; theſe are cut and dried, and bring a good return. Along the coaſt there has formerly been a bog or turbary, which has been encroached on by the ſea, ſo much that now it is covered with ſand, and that at high water, with many feet of the watry element. The great expenſe of cutting and drying this turf renders this kind of fuel too dear for the common people. In this turbary, many feet under the ſea at high water, trees are daily found, and ſome dug up; they conſiſt chiefly of oak, fir and hazle.

* The old Iriſh names Bargie and Forth ſignify a fertile ſpot, viz. *Bar*, fruitful; *go*, the ſea. The fertile land on the ſea coaſt. *Fortha*, plenty. Arab. بهر buhar. Perſ. بهار bahar; a rich and extenſive province (in Hindoſtan)—بر bar, fruitful; بردار bardar, idem—بار bar, idem.

VOCABULARY *of the* LANGUAGE *of the Barony of* FORTH *and* BARGIE.

A.

Aloghe, below.
ammache, a dwarf.
arkagh, eager.
amize, amazed.
aim, deſign.
amezill, themſelves.
arith, the morning.

B.

bodee, *bothige*, } the body. A. S. *bodige*.
buye, a boy.
baſh, the palm of the hand.
bellee, the belly.
bane, a bone. A. S. *ban*.
blooed, blood.
brian, the brain.
blauthur, the bladder.
brazon, bold.
breed, bread.
bawcoon, bacon.
buthther, butter.
bouchure, a butcher.
baree, the goal at the game of ball or hurly.
bibbern, trembling, fearful.
blackeen, bawling.
blayeen, ſhouting.
bouſt, boaſt.
bra, brave.
bathes, the goal at the game at ball.
barnaugh, a limpit, a wilk (or ſhell-fiſh) which adheres to the rocks ſo as to require a ſtrong blow to diſengage it.
brough, to break.
boththone, a button.
brower, a brother.
brekvaſt, breakfaſt.

cole,

C.

co, quoth, ſayeth.
coſhes, conſcience.
clugercheen, a flock, a clutch, a croud.
cowlee-man, the keeper of the goal at the game of ball.
chote, to know; *chote well*, to know well, to think, ſuſpect.
cornee, peeviſh.
curcagh, ſnappiſh.
corkite, tumbling or thruſting one another down, wreſtling.
comman, the bat or hurling club.
coureate, carrots.
cooloors, pigeons. Angl. Sax. *culfre*, a pigeon; *culufre*, idem.
calleſ, a calf.
cawle, a horſe.
cozeens, kinsfolks.
crweſt, a cruſt.
coſhur, a feaſt.
cowm, a comb.
comree, truſt, confidence.
choule, the cheek; *recte choule*, i. e. the jole.
coolane, the hinder part of the head.
cortere, a quartar, as
arraugh cortere, ſpring.
zimmer cortere, ſummer.
harreſt cortere, autumn.
wonter cortere, winter.
cole, cold.
crooken, crofsneſs, peeviſhneſs.

D.

dellen, to dig.
dearnt, to look, to behold, to look up.
d'off, to ſtrip, to put off.
draught, a drawing ſtroke with a weapon.
drowe, to throw or caſt.
doneb, a dunce, blockhead.
deight, to put.
dap, a touch.
durk, dark.
dunder, thunder (Daniſh).
die, the day.
danecn, the dawn.
Mondei.
Tuſedei.
Wenneſdei.
Thorſdei.
Vridei.
Zathardei.
Zindei.
Dei oaſkean, Aſh Wedneſday.
dreade, thread (Daniſh).
denear, dinner.
doaugh, dough.
driſh, a thruſh (bird).
droſtal, a blackbird.

E.

ee, the (article).
errone, errand.
earchee, every.
ete, point, quarter.
ein, eyes.
egaſt, fear; *egaſted*, frightened.
iee, *iec*, the eye. A. S. *eage*.
eene, the end.
eatheit, evening.
eart, *eard*, earth.
eord, *eorth*, earth. A. S. *eord*.
emothee, an emmet, ant or piſmire.

F.

fug, fog.
fauſe, the face; the features of the face, *lickeen*. A. S. *wlita*, *anwlita*, the face, the features. A. S. *neb*, the face.
feelen, feeling.
fartoo, ailing.
f'ad, for what?
fan, when.
fouſteen, confuſed, trembling.
fide, what.

G.

gridane, ſorrow.
gandet, wonder'd.
gazb, duſt, breath, fume. *There's no gaſb in him*, i. e. he is dead.
gentrize, gentry.
glade, ſun-ſet. *Goe to glade*, i. e. *Zin zettene*, ſun-ſetting.
gabble, talk, prattling.
gay, fair, calm.
gubbach, cabbage.
gearte, a ſhe goat; *puckane*, a he goat.
garrane, a gelding.
granouge, a hedge-hog.
geinuare, a joiner, a carpenter.
gurl, a child; *gurleliſh*, childhood.
gurtear, a garter, bandage.
garr, anger.
grizee, ugly.
gent, a joint.
gue, dew.
gaſt, a ſprite. A. S. *gaſt*.
garſon, a youth.

H.

heoven, heaven.
helle, hell. A. S. *helle*.
hote, heat.
holgave, Shrove-Tueſday. A. S. *halga*, holy; *halgan fæſten*, Lent.
haade, the head.
helboghe, the elbow. A. S. *elboga*.
hone, the hand; *riaught hone*, the right hand.

hip,

hip, the thigh. A. S. *theoh.*
heal, health.
hericen, hearing.
hornta, horned; *hornta baſt*, a horned beaſt.
hiver, a heifer.
harpleat, a ſnipe.
hereen, a herring.
heiſtem, weight, burthen.
har-nothes, pig-nuts.
hachee, croſs, ill-tempered.
hey, an incloſure; *chourch-hey*, church-yard.
hole, buried.
hap, chance.
halluf, half; *halluf-mona*, half-moon.

I.

joud, croud; *joud an moud*, crouds and throngs of people.

K.

keileſs, ſkittles, nine-pins.
kink, to kick.
keilt, to roll on the ground.
knaggee, croſs, ill-tempered, peeviſh.
kewe, a ſhove, a thruſt.
kimlere, a fumbler, aukward.
kcine, cows.
knaghane, an ant or piſmire hill, a little hill.

L.

leigheen, laughing.
llean, miſchief.
lluſkes, flocks.
leigh, idle; *leigh out ee dei*, idle out the day.
loutheed, ſheltered.
lournagh, melancholy.
letch, ſmall-beer; *ty o' letch*, a drink of ſmall beer.
lug, hollow.
lerock, a lark.
lowem, a lamb.
leioon, a lion.
lawveen, leaven.
laus, lace.
lethel, little; *lethel vinger*, the little finger.
ligt, light.
lappeen, a plover.
lous, open.
lickeen, the features. A. S. *wlita*, *anwlita*, the face.
lone, land; *Englone*, England; *Ere-lone*, Ireland.
lug, a hollow.

M.

methel, middle.
man, a man; *yolaw man*, an old man; *man*, a huſband.

mawen, a woman; *yoella mawen*, an old woman, a wife.
mide, a maid.
moweth, the mouth.
marrough, marrow.
met, food.
mothoon, mutton.
moothar, mother.
maſtrace, miſtreſs.
milleare, a millar.
magetty-pie, a magpie.
miſtern, dazzled.
muzlere, worthleſs.
moud, crowd, throng.
mot, aſking.
mot, but.
mope, aſtoniſhed, a fool.
mothee, a little hill.
milagh, trefoil, clover.
mell, meal, flour.
mire, ſurprize, in amazement.

N.

nouth, knoweth.
nate, *anate*, prepared.
nize, the noſe; *niztrols*, noſtrils.
neapeſs, parſnips.
nipore, neighbour.
neal, a needle.
neeght, night.
noughel, a knuckle.
naatur, nature.

O.

oree, one another.

P.

poul, the crown of the head.
pethy, pity.
pooke, pocket.
puckane, a he-goat.
pether, pewter.
pit, put.
pouſtee, power.
pomell, a fool.
piz, peaſe; *piz porachis*, peaſe porridge.
* *paug-mele*, feaſt of harveſt-home.
paug, the harveſt; *mele* or *mael*, a feaſt.

R. *riſhp*,

* This extraordinary word *paug*, if I miſtake not, is borrowed from the Iriſh phogh or fogh, which literally means panis ſubcinneratus, and is borrowed from the Egyptian *pioik*, of the ſame meaning; it is the Chaldean עוג Ogh. (for *pi*

is

R.

riſhp, a ſtroke; A. S. *reſe*.
rapple, to rattle.
ruſhſheen, afternoon's luncheon.
rub, a rib.
riaught, right; *riaught hone*, right hand; *riaught earme*. right arm.

S.

ſankts, the ſaints.
ſkee, the ſky.
ſteorr, a ſtar; A. S. *ſteorra*.
ſneew, ſnow.
ſtarm, a ſtorm.
ſmill, the ſmell.
ſhameface, baſhful.
ſtuckeens, ſtockings.
ſhoone, ſhoes.
ſniſheen, ſnuff.
ſeppear, ſupper.
ſkir, to riſe in the air.
ſhuller, ſhoulder.
ſnite, to appear, to ſhew one's ſelf.
ſtone, to ſtand.
ſhimmereem, glittering.
ſcoth, a ſhirt.
ſcudden, rubbing the back.
ſtouk, a fool.
ſmort, ſmothered.
ſtell, the handle of a thing.

is the Egyptian article) whence in Hebrew עוז עשה Oghoſe, i. e. factor aut ſacrificator panis ſubcineritii (ſee Jacob Bolducus, and Dickinſon Faſciculus, p. 169); it was the feaſt of firſt fruits, whence the Iriſh word Fogh-mir, harveſt, literally, the autumn cake of new wheat, for *mir* is the Perſian مهر mihr, or the Arabic مهرجان muhrjan, Autumn. I think we cannot be miſtaken in this derivation, becauſe the Iriſh do ſtill preſerve the cuſtom of making the bleſſed cake at this ſeaſon, called Baran bereac, or vulgo' Barreen breac, which is literally the נר נרוה Bar baruk, or frumentum benedictum of the Jews and Chaldeans. We might alſo derive paug or phogh from the Hebrew כג bag or vag, which ſignifies food, what one eats; whence βέκ in Greek is bread, and hence the Spaniſh *Figon*, a ſeller of food; hence alſo the Gothic *baccen* and the German *bek*, a meal-man, piſtor, hence paug-meal, ſignifies the autumnal cake of new wheat, which the old Iriſh dedicated to *Cann*, or the Queen of Heaven, and the Egyptians to Iſis. Another name for this cake in Iriſh is Sudoig, borrowed of the Egyptians, who ſacrificed to their gods the Sod-oik, a compound of *oik* placenta and of *ſoti* farina, or of *ſed*, ſacrificare, I know not which, from whence *ſod*, victima, ſacrificium.

T.

teap, toſſing and tumbling one another about.
troll, to roll.
'twiſh, between, betwixt.
teight, taught.
tarvizeen, tormenting.
titch, a kid.
ty, a drink, ſee *letch*.
taweſt, taſte.
thouum, the thumb, A. S. *thuma*.

V.

vier, the fire, A. S. *fir*. *Belgis Vier*.
vaaper, vapour.
vraſt, froſt.
vorreate, the forehead.
voote, the foot.
vleſh, fleſh; *byiltta vleſh*, boiled meat.
vat, fat.
vice, voice.
volleat, a handkerchief.
vurſt, firſt.
vier, a weazel.
vream, from; *vreem*, idem.
vappereen, bragging, boaſting.
valler, more.
vezzeen, driving or ſtriking a ball hard.
vengem, ſpite, malice.
vell, fell; *vall*, to fall.
vlee, to fly.
valler, more, longer (in time).

W.

wafur, uneaſy.
wourlok, to tremble.
wedeen, a wedding.
wather, water.
woul, to wiſh.
witheen, the looks, the countenance or features.
whating, ſneezing.
weepeen, weeping.
wraſte, the wriſt.
wik, a week.
weend, the wind; *Eaſt weend*, *Weſtan weend*, *Zouth weend*, *Nordh weend*.
wazcoote, a waiſtcoat.

Y.

yerſtei, yeſterday; *ear yeſtei*, the day before yeſterday.
yolaw, old m; *yoella*, old f.
yowe, an ewe.
yalpen, ſpewing.
y'oure, give over, ceaſe.
ye, give; *yate*, give.
yith, if.

Z. *zitch*,

Z.

zitch, ſuch.
zin, the ſun; *zin zettene, or, go to glade*, ſun ſetting.
zichel, ſuch.
zey-ſaw, *ze*, to ſee.
zar, to ſerve.
zill, ſelf; *theezill*, thyſelf.
zed, ſtewed; *zed-mett*, ſtewed meat.
zalt, ſalt.
zeide, the ſide.
zongh, a ſigh.

I ſhall here ſubjoin

A N O L D S O N G,

in the dialect of theſe baronies, which has been handed down by tradition from the arrival of the colony in Ireland. Subject, the game at ball called Camánn or Hurley. Scene, the commons in the Barony of Forth. Time, a church holy-day. *Walter* relates how his ſon *Thomas* loſt the game, by aiming a ſtrong blow at the ball, and miſſing it, broke his bat againſt a piſmire hill.

A YOLA ZONG. *Tune—Collin and Phebe.*

FADE teil thee zo lournagh, co Jone, zo knaggee.
Th' weitheſt all curcagh, wafur, an cornee.
Lidge w'ous ana milagh, tis gay an louthee,
Huck nigher, y'art ſcudden, fartoo zo hachee.

Well, goſp, c'hull be zeid, mot thee fartoo, an fa'de
Ha deight ouz var gabble, tell ee Zin go t'glade
Ch'am a ſtouk, an a donel; wou'll leigh out ee dey
Th' valler w'ſpeen here, th' laſs i Chourch-hey.

Yerſtey w'had a baree, giſt ing our hone
Are gentrize ware bibbern, amezill, cou no ſtone.
Yith Muzlere had ba hole, t'was me Tommeen,
At by mizluck was i pit t'drive in.

Joud an moud, vrem earchee ete, was i Lough
Zitch vaperren, an ſhimmereen, fan ee daff i tha'r ſcoth
Zitch blakeen, an blayeen, fan ee ball was ee drowe
Chote well 'ar aim was t'yie ouz n'eer a blowe.

Mot w'all 'ar bouſt, hi ſoon was ee teight
At 'ar errone was var ameing 'ar 'ngiſh i height
Zitch vezzen, tarvizzen 'till than w'ne'er zey
Nore zichel, n'eer well nowe nore n'eer mey.

Many

AN OLD SONG.

WHAT ails you ſo melancholy, quoth John, ſo croſs,
You ſeem all ſnappiſh, uneaſy and fretful:
Lie with us on the clover, 'tis fair and ſheltered;
Come nearer, you're rubbing your back, why ſo ill tempered.

Well, goſſip, it ſhall be told, you aſk what ails me, and for what;
You have put us in talk, 'till the ſun goes to ſet.
I'm a fool and a dunce; we'll idle out the day;
The more we ſpend here, the leſs in the church-yard.

Yeſterday we had a goal juſt in our hand,
Their gentry were quaking, themſelves could not ſtand.
If good for little had been buried, it had been my Tommy,
Who by miſluck, was placed to drive in.

Throngs and crouds from each quarter of the Lough [*of Ballymacuſhin near the commons;*]
Such vapouring and glittering, when ſtript in their ſhirts.
Such bawling and ſhouting, when the ball was thrown;
I ſaw their intent was to give us neer a ſtroke.

But with all their bravado they were ſoon taught
That their errand was aiming to bring anguiſh upon 'em.
Such driving and ſtruggling 'till then we ne'er ſaw,
Nor ſuch never will, no, nor never may.

Many

Many a bra draught, by Tommeen was ee mate,
Th' cowlee-man fauſteen ; zey well 'twas a nate
Yith w'had any lluck our name wou'd b' zung
Vreem ee *Choure* here aloghe up to *Cargun*.

Th' heiftem o' pley, vell all ing to lug,
An there w' had Treblere an ſturdy Cournug.
Th' commanes t'rapple, th' ball ſkir an vlee,
Our eein woud b' miſtern t' dearnt up ee ſkee.

Than came ee ſhullereen i teap an corkite,
Hi kinket an keilt i vewe ame t'wode ſnite ;
Zim dellen harnothes, w'are nize i reed cley
More trollen, an yalpen an moulten away.

Na nowe or neveir w' cry't t' Tommeen,
Fan Cournug yate a riſhp, an Treblere pit w'eeme.
A clugercheen gother, all ing pile an in heep
Wourlok'd anan 'oree, lick lluſkes o' ſheep.

T' brek up ee bathes, h' had na pouſtee,
Tommeen was lous, an zo was ee baree ;
Oure hart cam' t' our mouth, an zo w' all i green
Th' hap an ee ferde an ee crie was Tommeen.

Up came ee ball, an a dap or a kewe
Wou'd zar, mot all arkagh var ee barnaugh-blowe
W' vengem too hard, he zunk ee commane
An brough et i ſtell ing a emothee knaghane.

Many a brave ſtroke by Tommy was made,
The goal-keeper trembling, ſaid well 'twas intended them.
If we had any luck our name would have been ſung
From the Choure here below up to Cargun. [*two diſtant points of the Barony.*]

The weight of the play fell into the hollow,
And there we had Treblere and ſturdy Cournug. [*two famous players.*]
The ball-clubs they rattled, the ball roſe and flew;
Our eyes would be dazzled to look up to the ſky.

Then came the ſhouldering, toſſing and tumbling;
They kicked and rolled the few that appeared.
Some digging earth-nuts with their noſes in red clay,
More rolling and ſpewing and pining away.

Nay, now or never we cry'd to Tommy,
When Cournug gave a ſtroke, and Treblere put with him; [*helped*]
A croud gathered up, all in pile and in heap
Tumbled on one-another like flocks of ſheep.

To break up the goal they had not power,
Tommy was open, and ſo was the goal.
Our hearts came to our mouth, and ſo did all in the green,
The chance and the fear and the cry was Tommeen.

Up came the ball, and a tap or a ſhove
Would ſerve; but all eager for the barnagh ſtroke
With venom too hard, he ſunk his bat-club or bat,
And broke the handle, in an emmot [*piſmire*] hill.

Th' ball want a cowlee, th' gazb mate all rize
Licke a mope an a mele; he gazt ing a mire,
Than ſtalket, an gandelt, w'ie o ! an gridane
Our joys all ee ſmort, ing a emothee knaghane.

Ha-ho ! be me coſhes, th'aſt ee pait it, co Jone
You're w' thee crookeen, an ye me thee hone.
He it nouth fade t'zey, llean vetch ee man,
Twiſh thee an Tommeen, an ee emothee knaghane.

Come w' ous goſp Learry, theezil and Melchere ;
Outh o'me hone ch'ull no part wi' Wathere.
Jowane got leigheen, ſhe pleaſt ame all, fowe—
Sh' ya ame zim to doone, as w' be doone nowe :
Zo bleſs all oure frends, an God zpeed ee plowe.

The ball o'erſhot the goal, the duſt roſe all about.
Like a fool in a mill, he looked in amazement;
Then ſtalked and wondered, with Oh! and with grief
Our joys are all ſmothered in a piſmire hill.

Hey-ho! by my conſcience, you have paid it, quoth John,
Give o'er your croſsneſs, and give me your hand.
He that knows what to ſay, miſchief fetch the man,
Betwixt you and Tommy and the piſmire hill.

Come with us, goſſip Larry, yourſelf and Miles;
Out of my hand I'll not part with Walter.
Joan ſet them a laughing, ſhe pleaſed them all, how—
She gave them ſome to do, as we are doing now: [*Drinking.*]
So bleſs all our friends, and God ſpeed the plough.